

FEMALE CONSUMER AWARENESS ON DIFFERENCE BETWEEN
ORIGINAL & FAKE HALAL LOGO JAKIM ON PRODUCT : A
STUDY ON FEMALE MUSLIM CONSUMER IN UNIVERSITY
MALAYSIA PAHANG

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ABSTRACT

Recognizing today's women are the biggest contributors as consumers of various products around the world and the high demand for halal food in Malaysia and the world in general, there are the government's efforts to position Malaysia as a regional hub for halal food products. However, there are circumstances where female users do not really understand what exactly halal. This is due to low awareness among women consumers about halal food, halal logo and all associated with halal. Moreover, it is because of lack of knowledge or information about the cause halal meaning misunderstood the true meaning of halal. Therefore, this study was conducted to determine the user's perception of Muslim women bearing the halal food. In addition, this study also aims to identify consumer awareness of Muslim women related factors emphasized in the selection of food and the importance of choosing the logo halal food. A total of 300 respondents among students and employees at Universiti Malaysia Pahang has been involved in this study. Set questionnaire containing 28 items were distributed to the respondents and analyzed descriptively to obtain the frequency, percentage and min using Statistical Package for Social Science (SPSS) version 2.0. Data were analyzed using Cronbach Alpha, Test-T, Reliability Analysis, Correlation and Analysis Regresi. Analisis data shown in tables. Overall results showed that respondents gave a positive perception of aspects studied. The findings show that consumer awareness of the halal logo with a mean value of 4.2244. While the mean of the factors emphasized in dietary knowledge is highest with a mean of 4.2542 and the mean for halal food security is 4.1789. At the end of the study, the researchers made several recommendations to the parties to be aware of the problem studied. Further studies were also proposed for research in the future.

ABSTRAK

Menyedari zaman sekarang wanita adalah penyumbang terbesar sebagai pengguna pelbagai produk seluruh dunia dan permintaan yang tinggi terhadap makanan halal di Malaysia dan di dunia secara umum, terdapat usaha-usaha kerajaan untuk menjadikan Malaysia sebagai hab serantau bagi produk makanan halal. Walau bagaimanapun, terdapat keadaan dimana pengguna wanita tidak benar-benar memahami apa sebenarnya halal. Ini adalah kerana kesedaran yang rendah dalam kalangan pengguna wanita mengenai makanan halal, logo halal dan semua yang berkaitan dengan halal. Selain itu, ia adalah kerana kekurangan pengetahuan atau maklumat mengenai makna halal yang menyebabkan pengguna salah faham mengenai makna sebenar halal. Oleh itu, Kajian ini dilakukan bagi mengetahui kesedaran pengguna wanita Muslim terhadap makanan berlogo halal. Selain itu, kajian ini juga bertujuan mengenal pasti kesedaran pengguna wanita Muslim berkaitan faktor-faktor yang diberi penekanan dalam pemilihan makanan serta kepentingan pemilihan makanan berlogo halal. Seramai 300 orang responden dalam kalangan pelajar dan pekerja di Universiti Malaysia Pahang kampus Gambang telah terlibat dalam kajian ini. Set soal selidik mengandungi 28 item telah diedarkan kepada responden dan dianalisis secara deskriptif untuk mendapatkan nilai kekerapan, peratusan dan min menggunakan perisian Statistical Package For Social Science (SPSS) versi 2.0. Data yang diperolehi dianalisis dengan menggunakan Alpha Cronbach, Ujian-T, Analisis Kebolehpercayaan, korelasi dan Analisis Regresi. Analisis data dinyatakan dalam bentuk jadual. Secara keseluruhannya hasil kajian menunjukkan responden memberi persepsi yang positif terhadap aspek yang dikaji. Dapatan kajian menunjukkan kesedaran pengguna terhadap logo halal dengan nilai min 4.2244. Manakala min bagi faktor-faktor yang diberi penekanan dalam pengetahuan halal adalah paling tertinggi dengan nilai min 4.2542 dan min bagi keselamatan makanan halal ialah 4.1789. Di akhir kajian, penyelidik mengemukakan beberapa cadangan kepada pihak tertentu untuk diberi perhatian terhadap masalah yang dikaji. Kajian lanjutan juga turut dicadangkan untuk penyelidikan pada masa akan datang.

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LIST OF ABBREVIATIONS

GMP	Good Manufacturing Practice
GHP	Good Hygiene Practice
HDC	Halal Industry Development Corporation
HACCP	Hazard Analysis Critical Control Point
MAIN	Islamic Religious Council
JAKIM	Department of Islamic Development Malaysia
JAIS	Selangor Islamic Religious Department

CHAPTER 1

INTRODUCTION

1.0 INTRODUCTION

The word halal is a term that is not foreign to the society in Malaysia either among themselves Muslims or non-Muslims. Newspaper reports about lawful issues much more awareness among the people so sensitive, especially for Muslims who are constantly exposed to a substance that is illegal. In line with the government's intention to make Malaysia a global halal hub is to the community understand the halal issue in depth, especially for those involved extensively in the field of halal industry.

Undoubtedly, when discussing the issue of food , generally people are more careful in choosing food products and articles of daily use them . Observing the halal logo on the product or eatery has become a culture in the Muslim community in particular . The aim is to ensure that food or goods taken are guaranteed halal , clean and safe to use as prescribed in Islam .

Previously, halal food in Malaysia is not labeled halal declaring Muslim consumers to use their own assessment of whether the food is halal or not based on who is providing the food. They believe that the food is halal guaranteed if the food was prepared by a Muslim . With the increase in the food service sector , including non-Muslim restaurants , the term " Halal Incurred " and " Muslim food " was introduced by the Trade Descriptions Act 1972 under the Trade Descriptions (Consumer Debate Halal) Act 1975 to protect users .

Then, there was doubt in the food prepared by non-Muslims whether they really understand or can be trusted to ensure the food is halal . Thus, new methods introduced by the Islamic Religious Department to address this issue by introducing Halal (Mahmud, 2005). Halal certification has become the issue of globalization and many other countries have implemented the halal logo and halal standards themselves. Chronological study regarding halal food from the perspective of history starting in 1974 until 2009 (Che Man et al.2007), (Appendixes,chronological study of the food-related industry in Malaysia from 1974 to 2009)

Malaysian government has given full support in promoting Halal Halal products and services on the other, while other countries such as the United States , Halal certification system developed by the individual or the state and supported by non-governmental organizations (Abd Latif , 2004). In Malaysia, Halal certification system operated by government agencies, namely the Department of Islamic Development Malaysia (Jakim) in which they are authorized to issue the certification , monitoring and retract halal certificates in the event of fraud .

Application for Halal certification can be done directly to the Halal Hub Division, JAKIM in Cyberjaya or online at his website, Malaysia Halal Portal. After application of the product or service has been approved, they can put the Malaysian halal logo on product packaging or in food premises. Halal logo issued by Jakim is a registered trademark under the Trade Marks Act 1976. Every product has halal logo should ensure that it accords with the standard being set from time to time.

In addition there are several private bodies JAKIM also produce halal logo in Malaysia as Halal Food Council International (HFCI), Islamic Food research Centre (IFRC) and some other body. However, it creates confusion among Muslims in Malaysia, including the Muslim tourists were using the product or service. This situation occurs because a halal certificate from the agency in high demand among restaurateur as readily available and there is no specific law that requires the use of only JAKIM halal logo.

History of halal certification in Malaysia at the beginning of all the food was not labeled as halal Muslim consumers to use their own judgment whether the food is halal or who prepare the food. If food is provided by the Muslims, so they feel confident and

secure food is halal. However, rapid advances in technology manufacturing and supplying of food and food premises, including the growing number of non-Muslim restaurants' Halal Bourn is introduced to guarantee the food provided is lawful regardless of the Muslim restaurant owner or not.

Then, there are doubts as to the food prepared by non-Muslims whether they really understand or be trusted to guarantee their food clean and safe for consumption by Muslims. Thus, new methods introduced by the Islamic Religious Department to resolve issues related to halal food certification (Mahmud, 2005). Halal certification has become the issue of globalization and many other countries have implemented the halal logo and halal standards themselves. Chronological study regarding halal food from the perspective of history starting in 1974 until 2009 (Che Man *et al.*, 2007)

1.1 BACKGROUND OF STUDY

The issue is where the problem of inconsistencies are often spoken of the halal logo . Last year, the Selangor Islamic Religious Council (MAIS) immediately ban the use of the halal logo issued by six private companies in all restaurants, cafes, hotels and food outlets in Selangor . All of the company which has issued halal certificates to about 100 food and restaurant operators in the state are prohibited from accepting new applications for certification.

The six companies involved are Noah Laboratories Sdn . Limited . , Islamic Food and Research Council (IFRC) , SAS- H Consultancy, Perak Religious Officer Association, Halal Food Council SEA and IFANCA International . The ban six halal logo across the state because there is a lot of doubt in terms of Islamic law let alone MAIS never recognized it . MAIS explains why the sign halal logo is illegal is because the companies were also found to be conducting surveillance after issuing halal certification logo on the applicant as did the MAIS and JAKIM .

Action MAIS also received support from JAKIM and the Council of State . However , according to Deputy Chairman of the Malacca Islamic Religious Council (MAIM) they can not take any action to operators using the halal certificate issued by the private sector because there is no provision requiring employers are using the halal

certification from JAKIM and MAIM only. Similarly, the Council of State , such as Penang, Terengganu , Johor and Perak were also decisive in addressing appropriate use of the halal logo in their respective states .

1.2 PROBLEM STATEMENT

The aim of this study is to determine the relationships between female Muslims consumer awareness regarding JAKIM halal logo and halal knowledge together with halal food. At this point, female consumer as an importance medium in market profitability should more concerned about halal products especially food and halal logo that has in every products they consumed and use. In this research focus on female because mostly female are always concern about food for family and always full fill all market. But, some female Muslims consumer not too aware about halal in the foods they buy. That is why; the problem related halal issues still exist until today.

The first problem related to issues of halal is about information. That is means, sometimes female Muslims consumer get lack of information about halal especially based on food they consume because of their behaviour or attitude which are do not want to know the new or latest information or issues about halal' problems. Even, they got opportunity and have facilities such as Internet, television, radio and others but their curiosity to know about the halal are very little. So, because of that they got the wrong information or never got the information about halal well. For example, the teenagers especially like to explore the other websites when surfing Internet rather than go to the useful websites such as JAKIM or halal in order to explore and get the more and detail information about halal.

Other than that, community such as citizens get lack of information about halal certification because of the problem in term of they cannot read or do not know how to use the technology like computer or surfing Internet. Plus, their children never share the information that they got with their parents. So, because of that they do not get the latest improvement and issues about halal certification and halal logo.

Then, because of the lack information that Muslims consumers have so, they got confused in identifying the halal logo. That is because of lots of fake halal logo in the business field or the introduction of halal logo by private firms. This confusion could be

due to use of the Arabic or Jawi character on the packaging label for the same reason whereby there is usage Malay or Arabic or Islamic brand name. So, the Muslims consumer got more confused to compare the JAKIM halal logo or fake halal logo if they do not have the information about that.

Besides that, some female Muslims consumers have lack of information or knowledge and do not totally understand the rationale behind the halal certification and halal logo. So, they need to know or well understand about the certification which is the products that produces by the manufacturers are going halal.

The next problem related to halal' issue is about safety. As we known, there are a lots of food products in the market. They are because of the advance development in food technology had progressed too much and getting more complicated. All types of ingredients had been used in foods which are difficult to be understood by the public. Sometimes, the food products contain many of flavour, food colouring, stabilizer, acid and many more which are not totally halal and not safe or quiet danger to customers when consume the products.

On the other hand, Muslims manufacturers in Malaysia not follow the halal guidebook or never apply halal application to get halal certification and halal logo from JAKIM. A fact shows that most do not apply for any halal standard or certification because of their perception that foods produced by Muslims are automatically halal even they do not know the food products that they produced are totally halal, safe and health for consumers.

1.3 RESEARCH OBJECTVE

From the topic, there is issue that can figure out.

- To examine the level of awareness in term of halal knowledge and safety halal food among female consumer in UMP on JAKIM halal logo.
- To determine whether halal food and halal knowledge has any influence to the Female consumers' awareness regarding JAKIM halal logo.

1.4 RESEARCH QUESTION (RQ)

The purpose of the study is outlined in the following research question.

RQ1: What are the level of awareness among female consumer in UMP on JAKIM halal logo?

RQ2: What are the correlations between halal knowledge and safety halal food towards female consumer's awareness on JAKIM halal logo?

1.5 RESEARCH HYPOTHESIS

H1: There is a significant relationship between halal knowledge and Female consumers' awareness regarding JAKIM halal logo.

H2: There is a significant relationship between safety halal food and female consumers' awareness regarding JAKIM halal logo.

1.6 RESEARCH SCOPE

This research is to study and know the awareness among Female consumer regarding JAKIM Halal logo that focused in preparation of halal food in food industry. Reseachers choose female Muslim in this study because of mostly women are always do shopping and concern about family food and they also will cook or buy something from market. So that, they know what food or brand that use in their daily day. Resercher want to know either the female Muslim that shopping everyday concern or not about JAKIM halal logo on their daily food.

Target area to conduct this study is in University Malaysia Pahang. This is because easy to resercher to collect data from female student and staff mostly of them are consumer. Then, the target population for this study will focus on Female Muslim consumers at all ages which are consumed or buy the foods product.

1.7 THEORETICAL FRAMEWORK

The relationship between role halal certificate and exposure and constomer awareness regarding JAKIM halal logo is summarized into a form of theoretical framework which stated in the Figure 1 below:

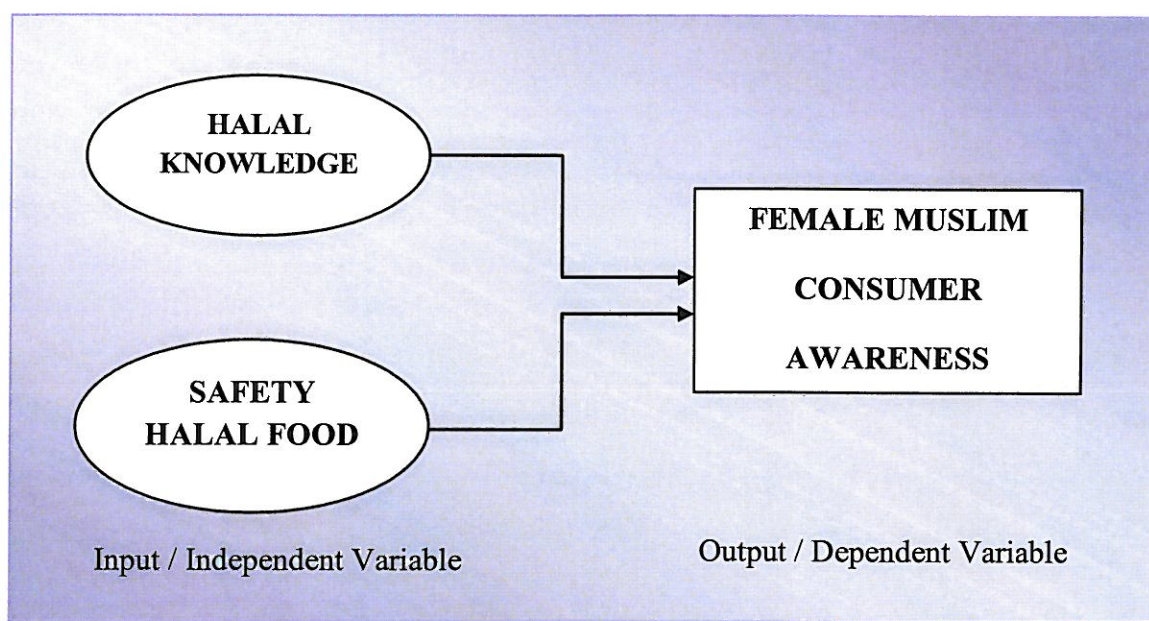


Figure 1.1: Theoretical framework

The independent variable for this research is halal knowledge and safety halal food. Then, the dependent variable is female Muslim awareness regarding JAKIM halal logo. Independent variable is the variable that is varied or can be manipulated by the researcher while dependent variable is the presumed effect and consequence. That is mean dependent variable can be influenced by independent variables.

1.8 SIGNIFICANCE OF STUDY

The information gain from this research will be able to provide insight on the difference fake and original JAKIM halal logo among female Muslim consumers. The aim of the research is to investigate and determine the awareness among customer in area University Malaysia Pahang about JAKIM halal logo. Then, with this study, researcher can determine the importance of halal logo to female Muslim consumer to establish and change their perception about JAKIM halal logo. Other than that, from this research, it can help customer to more understand about halal food and support halal food industry and indirectly they can know what a fake and original halal logo that use in halal product and restaurant near their place. From the result of the research, researcher can have a clear picture and concept about the awareness among customer about JAKIM halal logo.

1.9 OPERATIONAL DEFINITION

Female Consumer

According New Oxford Dictionary, consumer is a person who buys goods or services in a shop, restaurant or business. Consumer also known as client, buyer or purchaser. Other meaning for customer also is the recipient of a service, idea, product or good, obtained from a seller o vendor

Consumer Awareness

Business Dictionary.com stated consumer awareness as the understanding by a person or group of people of their right as a customer concerning available products, good and services being market and sold. Awareness of consumer influence purchasing decisions on a product. Where customers are more universal appeal of their own perception.

Halal

According to Penang Economic Monthly, 2006, halal in Arabic word means permissible or lawful for Muslims. Halal refers to that which is allowed by Syariah and applies to every activity carried out by mankind. Halal is commonly used in relation to food, which refers to food that is compliant with the laws of Islam.

Halal Certification

According to Abdul Aziz and Vui, 2012, Halal certification is issued by Malaysia's Department of Islamic Development (JAKIM) which is under the purview of the Ministry in the Prime Minister's Department. This certification allows companies the use of the Halal logo for printing on their products' packaging or for display at the company's premise.

Role of halal certificate

In general, Muslim consumers in Malaysia are looking for authentic halal certification issued by the Department of Islamic Development Malaysia (JAKIM), which is under jurisdiction of the Ministry of the Prime Minister. The introduction of halal logo certification by (JAKIM) has generated more awareness among Muslims about the importance consuming manufactured goods or engage the services follow the guidelines and principles of Islam.

1.10 EXPECTED RESULT

After completing this chapter, the researcher expected to reach the objective that has been stated. The female Muslim consumers' awareness about JAKIM halal logo in University Malaysia Pahang need to be research and the data obtain from the research must be analyzed. The best result among the consumers can be identified. Other than that, researcher hope from this study, researcher will be able to see the degree on Muslim consumers' awareness of JAKIM halal logo in food industry on the preparation halal food. Then, researcher will be able to see the relationship between Muslim consumers' awareness about JAKIM halal logo and their perception about the importance of JAKIM halal logo implementation.

CHAPTER 2

LITERITURE REVIEW

2.0 INTRODUCTION

As discussed and highlighted in the previous chapter, this reserch examines the Muslims customer awareness about fake and original JAKIM Halal Logo in Penang, Kuala Lumpur, Kelantan and Johor. In order to gain a better understanding about this issue, an examination of literiture on related study were carried out.

2.1 DEFINITION OF CUSTOMER

According New Oxford Dictionary, customer is a person who buys goods or services in a shop, restaurant or bussiness. Customer also known as client, buyer or purchaser. Other meaning for customer also is the recipient of a service, idea, product or good, obtained from a seller o vendor (Wikipedia). On the other hand, customer is a person or group of people who are the final users of services and product in a business that generated within a social system. Customer also indirectly generated a lot of income for dealer, seller or vendor, because if don't have customer not easy for seller get their income from business.

2.2 DEFINITION OF CUSTOMER AWARENESS

Business Dictionary.com stated customer awareness as the understanding by a person or group of people of their right as a customer concerning available products, good and services being market and sold. There have four categories that include in awareness concept such as safety, choice, information, and the right to be heard. The

first declaration of customer right was establish in the US in 1962 (Ralp Nader).Awareness of customer influence purchasing decisions on a product. Where customers are more universal appeal of their own perception. As preferred customers on product range or quality of attention to quality. From here products with these criteria have a fanatical customer of its products. As customers tend to choose products that are used to apply relative to other products tend to be cheaper though. Besides that, customer awareness also plays an important role in customer decision making to buy or use their own choose product or services. A healthy economic environment is established in which customers are informed and protected and business are accountable by increasing a customer's knowledge or potential about a product, service or business. So, customer awareness in the context of halal can be conceptualized as the informing process to increasing the levels of consciousness toward what is permitted for Muslims to eat, drink and use.

2.3 DEFINITION OF PRODUCT

In general, a product is defined as a something that produced by labor or effort or the result of a process or an act. In marketing, a product is anything that can be offered to a market that might satisfy a want or need (Kotler, P., Armstrong, G., Brown, L., and Adam, S. (2006). In retailing, products are called merchandise. Besides that, in manufacturing, products are sold as finished goods and purchased as raw materials. Commodities also are known as product because it is usually raw materials such as metals and agricultural products, but the term can also refer to anything that is widely available on the open market. On the other hand, products also are the formal definition of the project deliverables that make up the project objectives by project management meaning.

2.4 DEFINITION OF RESTAURANT INDUSTRIAL

According to Wallace (2007), a food service operation is outside organization that provides food to the user either to be sold in restaurants or as part of a service such as in hospitals, boarding schools or flight catering. Generally, the purpose of the food service or restaurant is to provide food or satisfying the customer's taste. In Malaysia, there are 82,325 units of a diet consisting of fast food restaurants, coffee shop, restaurant, caterer, cafeteria and hawkers (Key Statistics for Restaurant by State, 2001)

According Marzia & Cathy (1995), the food service industry are classified based on the style of delivery or type of menu served. However, the food service industry in Malaysia is divided into three types of restaurants, hotels and resorts as well as institutional catering (Malaysia Foodservice Sector Study, 2000).

2.5 DEFINITION OF HALAL

Halal is the terminology of fiqh to determine the status of the case. Halal means, something that is not prohibited nor is it required by law. The principle of halal and haram outlined by the scholars is to help Muslims understand things related to halal and haram in context and broader scope and comprehensive (Zulzaidi bin Mahmod, 2010).

Halal literally means, is allowed. The word 'halal' is derived from the Arabic word, from the words' Halla, yahillu, hillan. In terms of terminology stands out from the law illegal (Ibn Manzur). According to Hj. Dasuki b. Hj. Ahmad in Islamic Knowledge Dictionary, halal means no matter bond law, whether in the form of instructions or restrictions. It can be done or omitted in accordance with the will or the named permissible (Dasuki bin Ahmad, 1976). According to Wahab (2004), halal, when used in relation to food in any form whatsoever in the course of trade or business or as part of a trade description, is used for legitimate products or food or drink.

In addition, the definition of Halal by the Trade Descriptions (Use of Expression "Halal") 1975 is when used in relation to food in any form or in the course of trade or business as a trade description or as part of a trade description applied to food , expressions 'Halal', 'Bourn Halal' or 'Halal Food' or any other expressions that indicate or may be read as implying that Muslims are allowed by their religion to eat the food then the expression shall have the meaning following (JAKIM official website)

- not consist of or contain any animal parts or things that people will be forbidden by Islamic law to eat or not slaughtered according to Islamic law;
- does not contain anything that is punishable as a stool in accordance with;
- not prepared, processed or manufactured using any tools that are not free from things unclean according to Islamic law; and

- not in the preparation, processing or storing it in contact or in close proximity to any food that does not meet the requirements of paragraph (a), (b) or (c) or any unclean thing punished as according to.

Therefore, all food is halal, but there are restrictions or clear prohibition in the Qur'an and Sunnah. There are 16 verses in the Quran that deal with halal food (Afzalur Rahman, 1994). Among them is from Surah Al-Mai'dah, verse 87 and verse 88 says:

"O ye who believe! Make not unlawful the good things which Allah has made for you, and do not exceed the limits (set on what the lawfulness of it), because Allah does not love those who exceed the limits, and eat of the sustenance which Allah has provided for you, lawful and good, and fear Allah, to Whom you believe. "

2.6 HISTORY OF HALAL CERTIFICATION IN MALAYSIA

At first all halal food in Malaysia is not labeled as halal Muslim consumers to use their own judgment whether the food is halal or who provide the food. If food is prepared by Muslims, they are confident and assured the food is halal. However, rapid advances in technology manufacturing and supplying of food and food premises, including the growing number of non-Muslim restaurants term "*Ditanggung Halal*" is introduced to guarantee the food provided is lawful regardless of the Muslim restaurant owner or not.

Then, there are doubts as to the food prepared by non-Muslims whether they really understand or can be trusted to ensure the food is halal. Thus, a new method that is halal certificates were introduced by the Department of Islamic Agama to solve problems related to verification of halal food (Mahmud, 2005). Halal certification has become the issue of globalization and many other countries have implemented the halal logo and halal standards themselves. Chronological study regarding halal food from the perspective of history starting in 1974 until 2009 (Che Man et al., 2007)

Table 2.1 : Chronology studies on halal food in Malaysia (1974-2009)

YEAR	PROGRESS
1974	<ul style="list-style-type: none"> Establishment of Islamic Affairs Division under the Prime Minister's Department on the decision by the Council of Rulers (JAKIM, 2003)
1975	<ul style="list-style-type: none"> Ministry of Domestic Trade and Consumer Affairs made two orders under the Trade Descriptions Act 1972 Trade Descriptions Act 1975 (Use Debate Halal) and the Trade Descriptions 1975
1979	<ul style="list-style-type: none"> The study entitled "Specific Labeling for Meat Processing based on Shariah requirements in Malaysia" was presented at the second session of the Codex Coordinating for Asia in Manila.
1982	<ul style="list-style-type: none"> The Malaysian government policy making each imported meat should be halal Illegal Halal Committee established by BAHIES
1984	<ul style="list-style-type: none"> To complement the APD 1972, "Food Guidelines. Beverage and Consumer Goods Muslim "documented by BAHIES.
1988	<ul style="list-style-type: none"> The Malaysian government adopted a policy in which all the meat imported into Malaysia must be halal under the responsibility of the Ministry of Agriculture.
1992	<ul style="list-style-type: none"> Malaysia presented a concept paper on food labeling guidelines based on the requirements of Shariah the eighth session of the Codex Coordinating Committee for Asia in Kuala Lumpur.
1994	<ul style="list-style-type: none"> The Malaysian government introduced the halal certification and halal logo on food products voluntarily under BAHIES responsibility.
1997	<ul style="list-style-type: none"> BAHIES upgraded as the Islamic Development Department (Jakim) under the Prime Minister.
1998	<ul style="list-style-type: none"> Development of the Halal Food Act was proposed by the ministry